



LONDONS
LOOKING-
GLASSE.
OR

*The Copy of a Letter, written by
an English Trauayler, to the
Apprentices of London.*



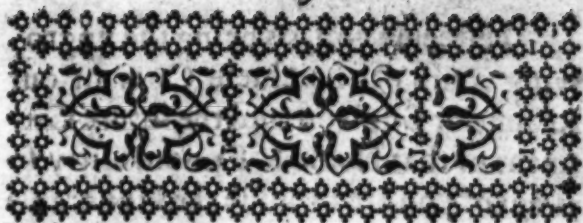
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FORBES

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WEL L-W I S-
H E D, A N D
B E L O V E D
F R I E N D S,

Urged through complaynt, and resolved out of compassion, I could not omit in my absence from you, to transport, by the vertue of an vnspaking tongue, my speeches in charactered paper vnto your eyes, and vnderstanding.

I liued sometye among you as one of your selues: absent I loue you, as much as you can loue your selues, since I vnfaynedly wish you asmuch good, as by your laudable endeauours you may attrayne vnto.

A 2

I esteeme

I esteeme you, as being the vppgrowing youth of the chiefe Citty of our Realme of England, and the future Citizens of that Noble & Famous Citty; so as out of you are to ensue the Honorable Magistrates, the Worshipfull Chiefs of Companies, and Office-bearers in the sayd Citty, vnto all which degrees of Honor and Worship, Vertue in youth is the true induction.

Take in good part then, I pray you, that which I am heere to deliuer vnto you: the paynes is bestowed vpon you of loue; and the expected reward no other then your owne benefit. This is all I desyre at your handes, and this cannot but of all be deemed reasonable.

Be pleased therefore to vnderstand, that traauayling out of England about my affayres into Germany, I passed frō thence into Italy: from Italy I tooke my iourney into Spayne. and from Spayne I came hither into France, where for a while I haue made my residence in the
Citty

Citty of *Roan*.

It hapned of late, that being in this Citty at dinner at an Ordinary, there was at the table diuers Gentlemen of different nations, as an *Italian*, a *Spaniard*, and a *German*, the rest of the company beeing all *French*. After we had dynd, the *Spaniard* drew out of his pocket a letter, newly receaued from England, conteyning the newes of the barbarous misusage of the King of *Spayne* his Ambassador by the Apprentices of *London*, which being read, al the company at the table looked vpon me, to see what I would say to the matter. But this being an act that could beare no excuse, I could not but blush thereat, and with an *Italian* shrugge, silently sit ashamed.

Euery man wondred at this great and barbarous insolency, considering it to be an act redounding to the dishonor of the King, and of the whole Realme, seeing it is against the generall law of al Nations, and that the very Turkes, and

the most Pagan people of the world do well vnderstand, that all Ambassadors ought to enioy a privileged freedome, & in no wise to be molested in any Countrey where their residence is by the King, Prince, or State admitted.

Some of the Company sayd, that this proceeded of an ancient habituated rudenes among the Apprentices & Car-men, and such like people of the Citty, who neuer traauiling into the mayne continent, beholding the ciuill carriage of other Nations, haue long since giuen cause of the disgraceful Italian prouerbe *Ingleterra buona terra, mala gente*, That is, England is a good countrey, but the people are bad.

I haue, quoth the Italian Gent. traailed in sundry Countreies, and bin also in England, but I neuer came in Countrey yet where a man might not be suffered quietly to tread vpon the stones in the streets, when he gaue no cause to any why he should not, except it were in England,

England, where because I can speake out of my owne experience, I must recount among sundry inciuities, one of their barbarous affronts there offered vnto my selfe. So it was that passing one day in the streets of London, without hauing any quarrell with any man, or dreaming of any, one which I had neuer seene before, meeting me in the streets, so violently iustled me, that hardly I could recouer my selfe from falling into the dirt.

This barbarous iniury being thus causelessly offered, which flesh and bloud is not able to endure, I drew my rapier vpon him that had done it, and notwithstanding that he also drew, for he wore a rapier as well as I, I had forthwith such a swarme of Apprentices about myne eares, that I was soone ouer swayed, cast downe to the ground, and had my rapier by main force wrested out of my handes; and I do not thinke that I had escaped with life, had not by good hap

hap a Gentleman of extraordinary sort and fashion, who came that way with a traine of seruing-men, prevented the mischiefe; for he causing them to hold their handes demaunded of me in Italian what the matter was, which when I had told him, he reprehended them, & caused my rapier to be restored me.

But heere must I not omit also to confesse, that as I haue found the baser sort of people in England, to be more rude and barbarous then euer I found the canaly of any Countrey that euer I came in: so to the contrary haue I found the Nobility, Gentlemen, and the better sort, such as haue eyther trauailed out of the Realme, or haue had good education, to haue bin as Discreet and Ciuill in their deportment, as eyther in Italy, or in any place els, where euer I haue bin.

The like haue I also found, quoth a French-gentleman. And so haue I the like, quoth the German. To this, quoth the Spaniard, can I say nothing, for I ne-
per

per came there, nor neuer thinke to do,
vnlesse it may please God to send me
thither to be punished by those London-
diuells for my sinnes.

The aforesayd French-gentleman
being a man of good discourse sayd,
That he had bin some yeares resident in
England, and had bin faine, many
a time, to disgest the Epithet of French-
dog, at the handes of such as neuer
heard him barke, nor ever saw him
gnaw bones: and that if he should stand
to declare the vnciuill affronts there
done vnto him, and to other of his Na-
tion by the Apprentices of London, and
such like vnciuill people, it would proue
to be a discourse very long and tedious.

The German Gent. aforesaid, who
also had bin there, said, that himselfe es-
caped not Scot-free, and that being of-
ten taken for a Fleming, he was gree-
red by the title of *Butterboxe*: and so of-
ten shouldred from the wall and sides of
houses, that at last he beliened, it was

As

prohi-

prohibited by some enacted Law, that no Stranger might within some certain space of ground, presume to approach neere vnto any wall or house-side; and because he knew not how farre this distance was limited, he euer after went as neere vnto the channell as he could.

In fine, after sundry discourses of this peoples great inciuility to Strangers, wherof everyone at the table could say something either by his owne experience or hearsay; I was demaunded, whether in any Citty of *Germany*, *Italy*, *Spayne*, or *France*, I had found the neere approaching to their walles, or sides of houses, or the going vpon the stones in their streets, to be held for so hainous a trespasse, as that therefore a stranger should be shouldred, or thrust vnder foot, and be in danger to haue his brains beaten out with clubbs and stauces, if he seemed to vnderstand their shouldring or iustling him for such causes to be an iniury? Hereunto could I not answer

that

that I had, & so was faine to confesse
that I had not.

Then, quoth one of the company,
you may the more note the civility of
Strangers, who notwithstanding they ge-
nerally know how those of their Nation
that haue bin in *England* haue there bin
abused, haue not for all that reuenged
their wronges vpon such English as af-
terwards they haue found to trauaile
through their Countries. And therefore
when you shal happen to returne to *En-
gland* againe, you shal do well to desire
those rude fellowes, that if they will not
for humanity and honest civilities sake,
forbeare to abuse hurtlesse trauayling
Strangers, that they wilbe pleased to
forbeare it at least for such of their own
Countrey mens sakes, as must haue oc-
casion to come into these Strangers
Countreies, to the end they be not vp-
braided with it, nor that it be not re-
uenged vpon them For it is not said, that
Patience must euerlastingly suffer wrōg,
or

or that it may neuer find temptations of reuenge.

Not is it like it will, quoth the German Gentleman, seeing Patience cannot in all men haue like power; & some because they cannot reuenge the wrong done vnto them vpon the selfe doers, wil rather then they wil leaue it vreuenged, reuenge it vpon the selfe nation. And hereof I must giue you an example of mine owne obseruation, because it is of a reuenge of such an iniury as we now haue spoken of. And thus it was.

One of *Cullen* in Germany being in *England*, and passing through a street of *London* had an old shooe throwne by an Apprentice out of a shop ful in his face; which he seeing not to haue hapned by milchance, because he saw the Apprentice laugh at his so right hitting his marke, tooke vp the shooe, and with no lesse good will to hit right, sent it backe againe towards the head of the Apprentice. The Appreñice heerupō thinking he might

might faile in his ayme of shoō thro-
wing the second tyme, albeit he did hit
right at first, tooke for more assurance
of not sayling, a good staffe in his
hand, and ran with it at the Dutch-
man; but no sooner was he come vnto
him, then he had a dozen Apprentices
more to help him, who togeather so be-
laboured the poore Dutchman, that in
the end with much'a doo, bruized and
bloudy-nosed he got him to his lodging,
and from thence as soone as he could
into a ship, leauing the affaires he came
about vndone.

But as he passed downe the Thames
towardses *Granesend*, he made a vow
(though not out of deuotion) that he
would be reuenged of this villany vpon
the first Englishman he should meete
withall, after his returne home againe
vnto *Cullen*. Beeing there arriued, he
found within a whyle after two En-
glishmen standing togeather on the
wharfe, close to the banke of the river
of

of *Rhene*, which runneth a long that Citty, and making no more adoe, came behind them, & on the suddaine thrust the both downe into the riuer, & so performed his vow double, by reuenging his wrong vpon wayne, which he vowed to do vpon one. But by the present help of boates they were both saued frō drowning.

Who would not, quoth another of the cōpany, think this a deed wel done? I thinke it not a deed well done, quoth the *Italian* Gentleman, because it was not done vnto any of the deseruers. It was reuenged (replied the other) according to his vow, & as he could. That, said the *Italian*, is no warrant for the wel doing of the deed. But wel indeed it is, that so few such deserued deeds of reuenge do happen: and that this English Gentleman heere present hauing trauailed through all our Countreyes cannot discredit them with offering to be reuenged vpon him, for such iniuries; or that
they

they haue otherwise viciuilly molested him.

Wel, quoth the *French Gentleman*, I will assist this English Gentleman with helping him to make some excuse, and this is; That the very vnciuill sort of Englishmen are in their owne Countrey so vnpartiall, that when they meet with no strangers to misuse in the streets, they will fall to iustling & shouldring of one another, and rather then faile they will find meanes by hemming at one another to beget quarrells. This excuse accordeth with the Prouerbe, quoth the *Italian Gent.* that saith, *Better is a bad excuse then none at all.* But better, in troth, were no excuse, then such a one, that instead of diminishing discredit, doth augment it.

It hath indeed seemed vnto me that there are a sort of people in *England* who hold quarrelling as a thing of necessity, and therefore walke the streets of purpose to take the good opportunity of pro-
uoking

uoking others, yea and against such as
 they neuer had any acquaintance, or cō-
 uersation withall, or haue perhaps euer
 seene or heard off: but according to the
 nature of dogges and brute beastes, that
 at the first sight one of another, fall to
 fighting, and tearing of one anothers
 flesh; so these men-beasts drawing their
 swords, mischief, maim, and kil one an-
 other, without any cause of quarrel, then
 such as themselves, causelessly to that
 end and purpose, haue purposely pro-
 uoked. What thinke you of this? Is not
 this custome well be seeming creatures
 endued with humaine shape and reason,
 seeing Reason teacheth all men to shun
 quarrells as much as possibly they may,
 and in foresightfull iudgment to consi-
 der, that they are soone begun, but not
 so soone ended, and neuer ended with-
 out some incōuenience to him that hath
 the better of it, notwithstanding the de-
 triment of him that hath the worst?

I haue heard diners in their dis-
 coursing

courting of this barbarisme, much to
 haue meruayled that the Lawes in *En-
 gland* haue not provided some such pu-
 nishment for these needles quarrell-pro-
 uokers, as that the shame thereof might
 make them leaue it. As for example, se-
 ing they shew themselves to participate
 of the fierce & brutish nature of beastes,
 that they should be declared by act of pu-
 blike Iustice so to be, by being scaffol-
 ded in the view of all men with the skin
 of some beare, mastiffe, or other bru-
 tish beast put vpon their bodies, the re-
 proach wherof would be sufficient to
 make such brutish sauagenesse be disday-
 ned of the better and ciuiller sort, and so
 held vnworthy of their company; by
 which meanes many would be brought
 to reforme their manners, and rather
 leaue inciuility, then come to liue in cō-
 tempt.

For my part, quoth another of the
 Company, I should not care how much
 the English did quarrell with one ano-
 ther,

ther, so they would let vs alone when we come but into their country to see it, and there to spend our money.

Why, can you, or I, or such as we are, quoth the Spanish-Gentleman, looke for such priuiledge, when an Ambassadour of a King of *Spain* cannot enioy it, who I am sure letteth not to spend money there plentifully inough?

He hath not that priuiledge (quoth the French-Gentleman) because he is a Spaniard.

Is it then, quoth the German, so great a crime to be a Spaniard, that priuiledges must thereby be forfeited?

I haue, quoth the Italian, often considered with my selfe, how it cometh to passe, that there should such a hatred be continued in *England* among the common people against *Spaine* & *Spaniards*, seeing there is peace and amity between *England* and *Spain*; but this can I not find to proceed any other way so much, as through the suggestion of their more

violently affected Preachers, who out of loue vnto the reformed discipline of *Holland*, on the which the eye of all their hope is fixed, would fayne make the poore weake vnderstanding youths, and the ruder sort of simple people, the subjects of their sedition. These are such as let not to abuse God himselfe, by making people beliene they preach his word, when God neuer committed the preaching of his word to any such; nor can they shew any minute of a copy of a warrant that euer they had from God concerning any such matter. And that inward illumination of spirit whereof they sometymes boast, is no other then the fury of a certayne spirit-volant, that passeth ouer the sea between *Holland* & *England*, conioyning the actions of *Comarists* and *Puritans* (people of one nature vnder two names) in such a reciprocal operation, that the one sort of these hauing no sooner barbarously abused a Chancelor of *Brabant* sent vnto the *Hollanders*

landers from the Archduke *Albert*, but presently vpon it, an Ambassador of the King of Spayne must be in like manner abused in *England*, and both of them as they quietly passed a long the streets in their coaches.

I once read, quoth he, a fable of an Ape that had layd Chessenuts to roast in the embers, and when they were inough, the Cat sitting by the fire, he caught her foote, and therewith raked then out: So these preaching-fellowes make the London-laddes the instruments of their intended ends, and can sit at ease themselues, when they have brought them to the smarte of the whippe.

But to find out the cause why both these accidents of insolency should happen at this tyme, rather then before or after; you must vnderstand that albeit by seditious Sermons the aptnes of the instrument is prepared, yet the giuing of the attempt in that coniuncture when
it

it hapned, was forsooth caused by *Vox Populi*, somtyme erroneously termed *Vox Dei*, but was indeed *Vox Diaboli*. For the voyce of God is not sounded out by a monster with many heads; and the worthy Secretary of this monster as a special Agent for the enemyes of peace, hath in an inuented flourish of wordes to delude his Reader, made the King & Counsellours of Spayne to act those partes which himselfe hath penned, albeit they neuer knew, nor heard of them. As fine an inuention (trust me) for belying of Princes & Counsellours absent, & a far of, as could be deuysed; and so highly to the purpose, and well liking of the Caterpillers of England the Hollanders, that they forthwith vpo the appearance thereof to the world in English, did publish it also in Dutch, to the end it might worke like effects on both sydes the sea together at one tyme, as we see it hath done through the diligence of the post of the ayre the Puritan-flying-diuell aforesaid.

The Secretary of the many-headed-monster lyeth close: the Puritan-preaching-fellowes looke demurely on the matter. The poore Apprentices in the meane tyme, not knowing to what end their endeauours tended, may out of compassion be prayed for, as Christ prayed for those that crucified him, by saying in their behalves vnto Almighty God, *Father forgive them, for they know not what they do.*

But, quoth the French Gentleman, I find it very strange that these youthes, and those that concurre with them, dare attempt such outrages in a Citty, where punishments for offences are so seuerely inflicted. I haue bin in diuers of the greatest Citties of Europe, and yet did I neuer vnderstand that any had more prisons in and about it, then hath the Citty of *London*, all being replenished with prisoners. Neyther haue I euer noted such frequent punishments, nor so many different kindes of them, as I haue there
 scene

scene vsed; and this notwithstanding; the more they imprison, the more they may; & the more they punish, the more do there dayly light into their handes to be punished, yea even by death it selfe. Whence may this be imagined to proceed? More preaching I am sure there hath not byn; lesse well dooing all these prisons and punishments do argue there neuer was.

Their religion, quoth the Italian Gentleman, doth not admit Confession of sinnes vnto Priests, and heereof proceedeth, that youth, from the beginning of their vnderstanding, haue not the instructions planted in their mynds of the true odiousnes of euill, and great worth of goodnes. You may perhaps answer me (sayd he, still going on) that that they are brought vp to heare Sermons. I know they are, but care Sermons in Confession do penetrate better & more deep, when each in particular hath his lesson taught him about the

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leauing

leauing of such sins as himselfe is prone vnto, then when words, being spoken to all in generall, are of all generally let passe in at one eare, and out at the other, and as wynd become consumed and lost in the ayre. And this I take to be the true cause that maketh great Reformation of manners in Catholike Countreys.

And I remember (sayd he) to haue read a pretty story of this kind (touching the Confession of sinns) which happened in this last age; that when *Charles* the fifth Emperour was in *Germany*, there was sent vnto him frō the famous Citty of *Norimberge* an Embassage from the Senate, in which was demaunded that the Emperour by his Imperiall power would commaund *Auricular Confession* to be agayne practised; for that, they sayd, they had found by experience, that their Commonwealthe after Confession had byn taken away by *Martin Luthers* & his mates, to abound with diuers crimes and vices against Iustice & other

other Vertues, which were ynknowne vnto them before. This Embassage caused great laughter. For if (quoth the Emperour) by diuine Law men be not bound to reueale their secret sinnes to any, neyther yet can the Priest, as they thinke, absolue them; how shall they be cōpelled therunto by any humane precept or power, without fruit of remission of their sinnes? And with this answer he dismissed the Embassadour.

Were you neuer at *London* (quoth the French Gent. to the Italian) at the tyme of *Carniuale*, or, as they call it in English, Shrouetide? Yes marry haue I, quoth the Italian, but hearing, and fearing the great rudenes that then hapned I kept my selfe for that tyme within dores. We haue, quoth he, both in *Venice* and other Cittyes of *Italy* our *Carniuale* sportes, but they consist altogether of delightfull shewes and recreations; but at *London* is such an vpror of Apprentices, Carters, and the rude multitude,

as though they were all for the tyme turned starcke mad; and as though the Citty were without lawes and magistrates, they take vpon them in the most tumultuous disordered māner that may be, to punish disordered persons, by breaking downe of their houses.

I haue, quoth the French Gentleman, much meruayled, that considering by ancient custō the youth of that Citty do generally on Shrouetewsdy take their liberty, the Migistrates thereof haue not deuysed some conuenient remedy, to withdraw them (for the honor and reputation of the Citty (from such rude and barbarous actions, vnto some Ciuill sportes and pastimes, which easily might be done by allowing some tryfles vpon that day to be wonne by shooting at cockes, or hennes set vpon stakes, and placed before Buttes, or otherwise by shooting at Propingayes, as they vse in the low Countreyes, by leaping, running, casting the sledge, or
other

other activity, or exercise of body. Or by appointing also some rewards to be given at their severall Halls to such Apprentices as could present any thinge done by himselfe in ought belonging to his trade, that exceeded the doing (in that kynd) of others.

Likewise to give rewardes vnto such as presented faire writing, or could best resolve proposed questions in Arithmatike, or for composing ought in verse or ought in musicke, that might be held worthy of reward; or for the doing of ought els that were rare, and prayse-worthy. By this meanes, what for reward, and for reputation of winning it, they would easily be drawne to imploy their wittes and studies vnto these exercises; & this being but a tryfling charge to the Citty and Halles, much disorder & mischief might be auoyded, and the yearly charge of armed men to restraine them, spared.

Alwayes provided, quoth the German

man Gentleman, that there be no
 pryzes ordained for well drinking, least
 thereby their outrages should be dou-
 bled by being drunke, and madde both
 together. And to tell you the troth (said
 he) I would be loath English youtnes
 should endeauour so tymely to winne
 pryzes by drinking, for feare least after-
 ward when they be of more yeares,
 they might come and challenge vs in
Germany, and perhaps to the diseredit of
 our Nation, put vs downe in our owne
 countrey.

I suppose, quoth the French-Gent.
 that albeit *Holland* hath taken the vse of
 drinking dry smoke from *England*, and
England the drawing in of liquor by
 pickle hearings from *Holland*, that drun-
 ken drinking will notwithstanding ne-
 uer be held prayse-worthy, nor pryze-
 worthy in *England*. What know I that,
 quoth the German? It hath byn so els-
 where before this tyme: for *Fredericke*
 the second King of *Denmarke* knighted
 one

one *Dietloph Brand*, a Burger of *Danske*, for his putting downe all that came against him in the Danish Court, at the drinking of *Rostoeke* beere.

Hee gayned his knighthood, quoth the French-Gent, almost as well as he that was knighted by *King Henry VIII.* of *England*, for the wel roasting of a pig.

The inuention, quoth the Italian Gent. to the French, that you have spoken of about changing the delightes of these youthes from outragious rudenes, to prayse-worthy exercises, I do much approue; and who will not confesse, that it is better to cure a wound, or a sore with an easy playster, then to scarify, or cauterize the flesh to the greater torment of the patient, and longer delay of the cure?

All the rest that sate at the Table, were of the like opinion; and heerupon this discourse breaking off, I retired my selfe vnto my chamber, and whilest it was yet fresh in my memory, I tooke
pen

pen and paper, and thus haue I heere set it downe. And as I haue done it for your good, so I desire you to read and regard it with good attention, for the honour also of our Citty of *London*, and of our whole Nation.

I was the more willing to put downe this discourse in writing, because I do not thinke that any of our Nation hath written of such a subiect before in this kind, in an exhortatory Letter. Nor do I not think there is any English Trauayler that hath trauayled in any of the afore-named Countreyes, but he hath eyther little or much vnderstood of these complaints. My selfe, I protest vnto you, haue byn in euery of them vpbraided with the barbarous insolencies of our Country towards strangers, the which hath caused in me a more willing desire to let you heere know it.

Consider I pray you, that as wel Gentlemen, as Merchants, and others of our Nation, must haue occasion to trauaile in

in *forrayne Countreyes*, and they presume you wil not desire, that in their tra-
uayling they should be misused. If you
desire it not, then I pray you prouoke it
not, by your misusing strangers in *Eng-
land*. For I protest vnto you, that I can-
not see, but that the continuance of this
ill custome, may come in time to make
Englishmen so odious to other nations,
as they will scarcely dare to stirre abroad
among them, but remayne confined
in their owne Countrey, as do those of
China.

Ill customes long continued are
hardly left, especially where they are
growne so frequent, as that they are not
taken to be such. But open, I pray you,
the eyes of your vnderstanding, to be-
hold and discern them truly to be such
as they are. Let not the distasterous
May-day be forgotten, seing for an In-
surrection then made by the Appren-
tices of *London* against Strangers, diuers
of them were executed by an ancient
Statute

Statute made against such as should violate the Kinges safe conduct. This safe conduct was then violated but vpon Merchants, & the ordinary sort of men; but now of late attempted vpon the persō of a Lord Ambassadour, who in al right and reason ought to enioy as much liberty and freedome in *England*, as doth our Kinges Ambassadour in *Spayne*.

BOYLE I make no doubt but this Ambassadour is made the more odious vnto you in regard of his Religion; but you are to remember that his Maiesties Ambassadour in *Spayne* is of a contrary religion to that which by the State is there allowed. And why may not Ambassadors and strangers of differēt religion live vnmoled in our Countrey, as well as our Ambassadour, and others also of our nation, being of contrary religion; live in theirs?

BOYLE I intend nor heere to meddle with Controuersies in religion; howbeit to mollify the Puritanicall heat of spirit, I must

diff-

different reformation to that of *Huss*. Some few years after *Luther*, began those who with like protestation brought in a different reformation, then either of the two other, wherein they would also haue the Bap^tisme of infants to be reformed.

A few yeares after these, began the religiō, which afterward being polished by *Iohn Calvin*, & of al the former, called Calvinisme, we of *England* do follow, & do tearme by the name of Protestant religion. But the thing now that amazeth the world is, that ech of those comming with the Bible, & protesting in al confidence of truth to reforme religion according to the very true & expresse word of God, do in their reformation so greatly differ, & ech challenge other of going about, vnruly, and not according to the word of God, to reforme it; yea and to teach most false & dānable doctrine. And this I found to be so true, that no man can deny it, albeit by our preachers in *England* it is concealed frō vulgar knowledge:

ledge: For in all the Sermon going that
 ever I vsed, I neuer discovered so much.
 I met also with some in my traauayles
 who related vnto mee, that in arguing
 with some of these different Sects, they
 did vrge them much with one point, &
 that was, to know what it was that any
 one of them could alleage for theselues,
 how he was assured of the true sense &
 meaning of Gods word, set downe in
 Scripture, in such wise as he could not be
 mistaken or deceaued?

And because I could neuer see satisf-
 faction giuen vpon this point, I grew
 more moderate the before. And finding
 those of the Catholike Roman Church
 not to be without such reasons, as they
 thinke sufficient to hold the from relin-
 quishing their religiō (I wil not say whe-
 ther greater or lesse the we haue, for the
 leauing or keeping of ours) I can wel be
 contented without any hart-burning ha-
 tred to leaue the to God & to theselues,
 & in as Ciuill sort to conuerse with the

as they do with me: for seeing I must needs confesse them to haue the precedence in Christianity before all their latter opposites, who all deriue their Christianity from them, they hauing remained in possession for many ages, of all Christendom, & yet possesse the best & greatest part therof; I see no reason of not tolerating their conuersation, when they can be content in humane & Ciuil manner to conuerse with me.

But some will heere perhaps object, that the hatred of the rude multitude is not so much against the Spanish nation in regard of their religiō, as it is for their intending to haue inuaded England in the yeare 1588. But if the reasons of the one side may in reaso be heard, as wel as thoso on the other, then will the Spaniards heerunto answer, that Queene Elizabeth had many waies prouoked it by infinit wrongs & iniuries of many years continuance done vnto them; besides her aiding of the *Holland* rebelles of the King
of

of *Spaine* for the space of 20. years before
 euer the great *Armada* was prepared ; &
 that the King of *Spayne* was not euerla-
 stingly bound to put vp all the iniuries
 she could do vnto him .

And why (will they say) is there no
 hatred cōceaued against the vngrateful
Hollanders, for whose cause al the wrōgs
 were done, and the reuenge enforced; &
 that now being by the English holpen
 & drawne out of the mire, are growne
 so high & haughty, as not to thinke the-
 selues any whit beholding vnto them,
 much lesse to remēber to giue the thanks
 for any good that euer they did them.

And yet we must notwithstanding,
 to minister the *Hollanders* matter of
 sport to make them merry withall, abuse
 no worse man then an Ambassadour to
 a King of *Spayne*. I am ashamed at our
 Countreymens blindnes & folly, & how
 the *Hollanders* laugh at them, instead of
 thanking them for their labours .

Is it not inough for subiects, to con-
 sider

fide themselves in the providence of their
 Soueraygne? Who can tender the good
 of the subiect more then the King? And
 who knoweth best what is most conue-
 nient for the weale of the Realme? And
 who may more desire it? Must the King
 acquaint Puritan-Preachers & Appren-
 tices with his designs, or aske the leaue
 what Princes Ambassadors he shall ad-
 mit into his Countrey, & about what
 busines he shall treat with them? Is not
 this well befitting the Countreys good,
 & the Kings honour? Do brain sicke Pu-
 ritan-Preachers know what belongeth
 vnto matter of State? By what inspira-
 tion? They better know to stirre vp se-
 dition to disturbe the state, & to set others
 on to worke their own vndooing before
 they be aware, & meane while they can
 keep themselves vnseene in the busines.

When the matter of the forementioned
 sad May-day came to be examined, it
 was in the end discovered, that the very
 originall & beginning thereof issued out
 of

of the heades of two vngracious Laddes that dwelt in Cheapſide, who whē they had ſtirred vp others in action, ran away themſelves, & ſo eſcaped that which beſt they had deſerued. So will theſe Puritanicall ſuggeſters ſecke to ſaue their owne ſhoulders from the whip, & their owne neckes from the halter, when they haue bin the cauſe to bring poore miſ-aduiſed Apprentices to the one, and the other.

Alas poore youths, I lament your miſguidance, & I deſire you of all loues better to loue your ſelues, & to eſteem your ſelues worthy of better ends then ſhame & deſtruction. I conceaue you to be of two ſortes; the one fewer in number, eyther Gentlemen or welthy mens ſonnes, whoſe parents haue bin able to giue better education vnto you, then haue the parents of the other. If you, now, who are of the better ſort, will endeauour to carry your ſelues according to your education, & ſequeſter your thoughts from the vnciuill manners of the ruder & baſer

ser sort, holding such deportments to
be vile & contemptible; then wil al such
of you as haue any any spirits of worth,
leau to run on in cry with the disordred
multitude, and imitate the cariage of the
more worth- full Ciuill sort, leauing the
others to associate themselves with Car-
men, whose good partes are distribu-
ted betweene the whistle and the whip,
and whose *Summum bonum* is the Ale-
house.

Thus deere Friends and Countrey-
men, leauing you to regard well, what
heere for your good I haue written, I
commit you to God. From Roane this
first of Iuly 1621.

Your Unfayned
wel-willer,

D. N.

FINIS.

